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Rashi on Daniel
Rashi on Daniel merged

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Rashi on Daniel

Chapter 1

Verse 1

In the third year of the reign of Jehoiakim. And why can I say so? And was he not king in the fourth year of Jehoiakim, as it is said (Jeremiah 25:1) “In the fourth year of Jehoiakim the son of Josiah king of Judah, which was the first year of Nebuchadnezzar.” And what is the Talmud saying about the third year? In the third year of his rebellion, as it is said (2 Kings 24:1) “And Jehoiakim was a servant Three years he returned and rebelled against him. Three years were Ashona, and in the third year he went up against him. And it was the eighthieth year of Nebuchadnezzar, as the wise man says: Year R And Chebash reigned over Jehoiakim, and three years he reigned, and three years he rebelled against him. And Chebash reigned over Nineveh, and two years he reigned, and three And Nebuchadnezzar made Jehoiachin his son king under him.

Verse 2

And cut off the vessels of the house of God. Take and cut off the vessels that remain, as it is said (Jeremiah 27:19): "Thus saith the Lord of hosts: Against the pillars, and against the sea, and against the vessels, and against the rest of the vessels that remain in this city." And he brought them into the land of Shinar, the house of his gods. To destroy, to serve the gods, he brought there all the captives, even the people, and the vessels he brought afterwards, even the house of the treasurer.

Verse 3

:The Firstborn. The Duchesses

Verse 4

And I will strengthen them. Their memory will be interpreted as blessings, so that they will be free from wear and tear and from the curse and from the year, from the fear of kings, and they will stand firm as Christians for their wives (Sanhedrin:3:)

And to teach them a book. It is based on what is in their power.

Verse 5

:Yaman. To change the language of time

bread, and it From the bag. This is the name of the king's food in the Chaldean language. And they would break the bag of would not be seen, and they would give them seeds" (Daniel 1:16), and there is no reason to write "And the eunuch carried the bag of bread: seeds instead of bread, but instead of vegetables

Verse 6

Verse 7

M Belteshazzar. After the name of the star-gazing god of Babylon, whose name was Bel, it was said, "My name is Belteshazzar, and his name is "My God" (Daniel 4:5). Belteshazzar is a name for the tongue of wisdom in the Aramaic language.

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Verse 8

:He will be redeemed. To speak to all of you

Verse 9

:The eunuch. He was the chief of the king's servants.

Verse 10

satisfied.:Yes, I am. Yes, I am fat and
:According to your age. Your dogma, and to the tongue of another is: Son of his age (Sanhedrin 37:)
To be obliged to sprinkle my head: and you shall be obliged to sprinkle my head to the king. You shall cause it to me.

Verse 11

:The Melzar. The one who arranges the names and the names that are read from Ishtar, God.

Verse 12

:Ns. To try.
:From the seeds. From the small ones, under the title of "G" (above 8)

Verse 13

:And as you see. According to me, what you see is what you do.

Verse 14

Verse 15

Verse 16

:He carries the bottle in his hand. They take it for themselves.

Verse 17

Verse 18

The king said to the courtiers: "Bring him before him."

Verse 19

Verse 20

The sorcerers. If they ask about the dead, about the dead, as you have said: They will wear out their strength, they will wear out their
impurity. If they ask about the fortune, as is explained in Tanhuma (Tanhuma, end of chapter 2)

Verse 21

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And Daniel was great in Babylon until the first year of Cyrus the king. For the words of the one who said, "This Daniel was called by the name of the one who cut him off from his greatness," they said, "This is Cyrus the first, who was before (Megillah 15), and Lemah Ahasuerus." And to the words of the one who said that all the words of the kings were sealed in his mouth, it was said, "This Cyrus is Darius the second after Ahasuerus, and in the days of Darius the Mede, who was cast into the den of lions, Darius and the kings did not diminish his greatness, as it is said(Daniel 6:29) "And Daniel was Success in business
"Cyrus Parsae", according to the measure that in the days of Cyrus the First it was at its greatest.

Chapter 2

Verse 1

And in the second year of the reign of Nebuchadnezzar. For I might say so, but in the second year of the destruction of the house; As it is written in the Book of Genesis (chapter 28). And they called the kingdoms of Nebuchadnezzar, because he saw that his desire was to be a part of it: The word of his king was to destroy the world, and his spirit
was broken. Of Pharaoh it is said, "And his spirit was broken" (Genesis 14:8), that they were not hidden from him except the interpretation of the dream, and that is where they were hidden. From him also the dream, the tongue was doubled and they were struck. For the tongue, it was struck: and it was struck, (and in Bhumash, Rashi, the late, interpreted for the tongue, it was struck)
:It will be upon him. For the tongue of Shebron, as it is "He is upon He is" (Ezekiel 6:11)

Verse 2

Verse 3

Verse 4

:Forever my life. Forever he will live: A dream
said to your servant. The dream said to your servant

Verse 5

The word is gone out of me: Behold, thou shalt not make
known unto me a dream, nor its interpretation. If thou wilt not make known unto me the dream, and the interpretation thereof,
Yes, in the end, the blood is like a mask of Gittin :) Gittin 67: The demons will be worshipped. They will be cut off from the members, and they will multiply.
(:Noli. Ashfa

They will be gathered. To the tongue "and they will be gathered" (Daniel 1:2), they will be called to the gatherings

Verse 6

:And there. And if
And it was wasted. Generations
:Lahen. Me:
Have mercy. Tell me.

Verse 7

:Differentiation. Second
:We will experience. We will say

Verse 8

:Whoever sets me up knows that I am. Truly, he knows that I
am: he sets me up. He speaks the truth
and sets me up: But still you are slaves. For this is the hour when you are delivered up to death.

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All I have received is a vision. All the contrary, you see that the word has gone from me, and you are forced to say to me: To you

Verse 9

But I have a dream that you will not tell me. If you do not tell me the dream and its interpretation, one of you will die.

And the word is a lie, and the word is a curse. If you speak falsely and your own words are a curse, you will say before me, "It will not be changed." Until the time changes, as it is said: Before the shadows of the evening fade (Jeremiah 6:4), until the time of the morning changes.

He will not be angry. He will be a rebuke to the tongue and a scolding. Thus he will be punished, and the punishment will be as if a man Until now had gone to his grave. And his example is: "So everyone killed Cain" (Genesis 4:15)
And I know that all the people of Shechem will interpret it, tell me what I dreamed, and I will tell you. Thus the dream said

Verse 10

:It is the word of a king. If the word of the king is able to say everything,
everyone accepts it. Everyone, on the contrary, says: Our return is true, because there has never been a king in the world who asked: Such a thing: Such
a word as this. Such a thing: And
he gathered. The one who urges luck

Verse 11

And the evening was glorious: Dear.
Glorious, and there is no one else who will say, :And later I was not there.
"Yachawna." "They are God." Even the angels who are incarnated with flesh and blood are not.
Midrash. Magoreh. And the midrash of Rabbi Tanhuma and Acharon was not I, and Aaron was not I, the priest who wears the lights and the tamin is not here, he will tell you. He said to them: All of you had power in his house and you gave them to me to kill.
: Advice to destroy it?! From the hand of anger and command

Verse 12

:All received a reward. In view of this return :the king
was angry and very angry. The king was angry and very angry :in anger. In anger,
"and they were angry" (Genesis 40:6) Onkelos translates: "and they were angry"
And I said to Hovabada. And he said to the lost, and the twelve, and said, "Let them be comforted and comforted." The comforter pressed his strength to put the house of Shel in a hurry in the secret of the harvest, and he did not solve it in a hurry and did not let the tongue of the name of the things, but only the tongue of the one who causes anger and the tongue of the one who makes much noise. And he said to the lost, and the twelve, and said, "Let them be." To solve it, and Donash said, "It is possible for a house to be a secret place in the field, except that it is a word, and then it will be solved with anger and a great horse's fury" (Psalms 87:7). He said to the lost, and there the Lord was angry and he was like him and the Lord was like him, "and he rode and
And I say that the law of the 20th century is not to be a disease and a disease, because so the king's solution was to flee and be angry, so that the king's anger and great anger were kindled, and he said in his anger to destroy them, and from the calls of the short tongue :she

Verse 13

He went out to :Veda Nafkath. The king's religion and his decree
Medina and sought to kill Daniel and his friends. And with him Daniel and his companions were killed.

Verse 14

:Badin. Translated by Shel Az
:He gave advice and made it taste good for your sake. He gave advice and made it taste good for your sake. The man's name
:Rabbi Tabaya. The leader of the killers who are responsible for killing.

Verse 15

What is this impudent data? What is this king's field impudent to kill?
The king was angry because he could not tell the dream.

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Verse 16

We gathered and asked: On the day of the Lord. It
will be given to him. It will be given to him.

Verse 17

Verse 18

Verse 19

:Reza Gali. In secret, in secret.

Verse 20

Verse 21

:Hateful. Substitute
A king. He removes kings. On understanding from the dream that the kingdoms of Nebuchadnezzar are overthrown and other kingdoms arise:

Verse 22

:He is a deep explorer. A deep explorer
And it is hidden. On a slope, this depth

Verse 23

:Let us know. Let me know.

Verse 24

All this nation is revealed, this secret: all receive judgment. Daniel,
upon your throne. We are gathered together before your throne.
:Yes, I am. He will be in charge.
:Don't be deceived. Don't be
lost. :Raise me. Gather me.

Verse 25

:Adain. Oz
:In a panic. In a panic, as it were: In haste: The
lock. He summoned Daniel.
I am the forgetfulness of a man. I have brought forth a
man: I am the deliverance of a Jew. The exile of Judah

Verse 26

?Are you drunk? Is your husband drunk?
I have seen.

Verse 27

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:Cutting. Name of a male witch.

Verse 28

I went up and went up: and he told the king and his people. He revealed this secret to me, and with his hand he told the king the meaning: his dream was in the
future: your dream and the vision of your head on your bed. As for you on your bed, this is

Verse 29

:Your thoughts. Your reflection
: On your bed, remove it. Why would you be thinking about what will happen to you in the day after you, on your bed, above it?
And the Holy One, blessed be He, is the revealer of secrets, and He will make known to you what will be.

Verse 30

And I am not wise. And I am not wise enough to understand the secret of the kingdom of Judah. This is what I have said: I will tell
you from heaven and tell you what I will do. I will
:And my thoughts shall be known to your heart.

Verse 31

:He saw and was seen. :And behold.
To speak and behold: He
took a picture of many. The picture that was so great
He stood against you: and he left his face to meet you. And he was
filled with fear. And his light was terrible.

Verse 32

My heart is good. My heart is good. My
heart is good.
And his evils. And his evils.
His stomach and thighs :My thighs and thighs.

Verse 33

:Shkohi Di Farzel. Shokayu Shel Barzel:Manhun Di
Farzel and Manhun Di Hasaf. Some of them are Shel Barzel and some of them are Shel Heres

Verse 34

ÿ:You have cut a stone. When it is cut and separated into one stone
:But not with my hands. If not with my hands, because they are from her and
you have struck the image :And a gift for the
camera. :And the money was tight. And the money was tight.

Verse 35

:Then they pressed together all the iron and clay that was in it: and it was as ugly as the leaves of a
tree. And it was as small as the summer gardens.
And the spirit took them away. And the spirit took them away,
and all the rest were forgotten. As the saying goes: The place of the beginning is not known, and it is not known that it was there: from the world:
it was for many generations. You made a great mountain

Verse 36

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"Dana dreamed a dream. Behold, this is the dream that you
dreamed: And it was said to him, 'And he is dead.' And its interpretation is told you."

Verse 37

King Malchiah. His wise men interpreted their remembrance to bless him: All King Malchiah, Daniel, King of flesh and blood, except this, that he who is against the Holy One, blessed be He, he said (Oaths to him:). And therefore his answer: King of kings: He is the God of heaven, and glory is
given to you. Strong kingdoms. Strong kingdoms

Verse 38

And you will rule with wisdom. And your dominion over all, so that even a horse's bridle will not be shorn, and a flying fox will not flourish, as it is said, "And I have given the beasts of the field to be his servant" (Jeremiah 27:6). You are the head of
gold. The head of gold that you saw is the one whose kingdom is established and established, and it is Very thoughtful

Verse 39

And after you shall arise a king, after you, I will make you a king. And after you, after the reigns of Belshazzar your son, shall arise kings: who shall take the kingdom from your seed, and shall destroy it, and make it lowly from the kingdoms of yours.
And you saw that it was the last of the heads: I will. It will be tarnished and tarnished, just as silver is tarnished and tarnished more than gold, it was a shell of silver, so the kings of Media and Persia were the last of the kings of Babylon, inferior to the kings of Nebuchadnezzar: and his king was the last of them. Another
Hasina was a queen, and she was the queen of Greece, the queen of Alexander the Great. quite

Verse 40

And their king was a great king. It was as hard as iron, as you saw the merchants who had four quarters for the head and for the waist: and for their hearts and their bones were of iron.
And tighten all the iron bars that hold them in place. :A prisoner is restrained and weakened. He is weakened
And he multiplied Yesh in the end: Hashliy Dodi (Ketubot Az.), Bi'i Hashilta (Khulin: Zvez.) and weakened, And he fainted.

:All of them. All of them are the same as the last night's shots you saw in the picture:
Look closely and tremble. Look closely and run.

Verse 41

:Hasaf Di Fahar. Clay that will be created, and it will be multiplied in the end, and it will be a bad thing (Taanit 7).
His kingdom will be divided, two kings will be from him, one strong and one weak: as he who spreads his net from the end of his kingdom will be a tyrant.
Farzl is a strong man. Even the weak will be strong over others by the hand of the strong man of his friend, and from the one who stands firm, from the one who stands firm, Farzl is a strong man, from the one who stands firm, from the one who stands firm, it will be in the king that they will fear him before his face. And this is from: The weak

:All the people you saw in the west, iron mixed with clay,

Verse 42

Verse 43

They will be sure to make a fortune in the seed of men and animals. They will be married to the leaders of the nations, and they will not be at peace: and they will be united with them in truth and in their hearts, and their religions will be
different from the religions of the leaders of the nations. Farzla will not be sure. Isn't it like iron mixed with clay? Is it mine?

Verse 44

And in their days, my kingdom is not. In the days of the kings of the past, even before their kingdoms, the Romans:

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The kingdom of the Holy One is blessed, whose kingdom will never be destroyed, and it will be the kingdom of a king: the Messiah
will establish and conquer all kingdoms. :Tighten and add.

Verse 45

All you have seen is my vision. All you who saw the stone being cut out of the river, which covered the whole image, this is the interpretation: that the fifth kingdom will conquer and
crush them all: what will be after this year? What will be after this, after these kings, this is
yours: and the dream will stand. The dream is true.

Verse 46

He said to the woman, "God willed it for him to do it."

Verse 47

:From a fool. Truly:And
from the face of kings. Lord of lords
:Riza Dana. Hide this.

Verse 48

To Daniel, my rabbi. To Daniel, great above all the kings.

Verse 49

And he appointed Hananiah the son of Mishael over all the affairs of the kingdom: and Azariah

Chapter 3

Verse 1

:A servant and a body. His heart is full of making an image of a golden shell.
"Ptahia, Amen, Shit, Akim, and Gow." If there were no more than six, would you be able to stand on the hill of Amen, Shit?" Rav Bibi said: They will make him stand and fall, until they bring all the gold of Jerusalem and pour it on his feet, to fulfill what is said (Ezekiel 7:19): "And their gold will be for abhorrence."
In the valley of Dura. Place name.

Verse 2

:Laxdarpania. Duxin
:Pahuta. Government
:Adaragazaria, Gadabria, and Go. All of them are servants of the stars and fortunes: The initiation of Tsalma. The beginning of his labors

Verse 3

Verse 4

And the king called out with a loud voice. The proclamation was made
with great force, so that the peoples would say, "To you all peoples and languages, proclaim the king's commandment by the king's command."

Verse 5

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In the morning, you will hear a trumpet blowing. The sound of the trumpet is loud, as in "I will blow for them and gather them" (Zechariah 10:8): "Ketros, Sabbat,
and Go." All of them are like a song.
:Zenni Zimra. Minni Zimra. "On his right" (Genesis 1:11) Targum Onkelos: On my fornication

Verse 6

:Aton Nora. A place where stones are burned to make lime, and it is a place where all the people are called

Verse 7

All this nation, which has been warned by the king's commandment, :Every one shall
receive his judgment. In time. In time they shall hear the voice of the singer, which is a sign that those who bow down shall come to bow down, all the blind and the deaf shall fall:

Verse 8

:All received judgment. All this nation saw that the haters of the Jews had six hours to sit on them, their men came near as if
they were spies, and they ate their fill. They said to them, "Rachel shall not go" (Leviticus 19:16) which is translated as "and she shall not have any children," and he said, "I, because the law of the Lord was given to Rachel, let her children eat and drink in the place where they were told, and this is a sign of the fulfillment of the words, which are an hour and a meal called." The ability to discern words, to discern their words, and to make the evil tongue believe what they say. "He who winks with his eyes" (Proverbs 6:13), is like a sign of an evil tongue.

Verse 9

: They will cry out and say. They will cry out. Every poor thing that calls for a loud voice is

Verse 10

:You have tasted. You have cut a thing.

Verse 11

Verse 12

:I was. Yes.
:Jews. Tribe of Judah: Go. Here

:They did not call you a king of taste. They did not think to give advice to the smoker to feel on your cuttings

Verse 13

:I said to her, "Be still." He commanded her to come.
They were. They were brought.

Verse 14

And it is an empty thing in your eyes, you who follow the path of Meshech and serve Negev: And the rest The side. The sound of my side's cuts
Is it not for my God that you are not servants? The one who uses the tongue of the field to speak its own language:
You have raised it up. My raising it up

Verse 15

:Therefore, you will be ready. Now you are ready, on your own merit, to receive this upon you.
And if you do not worship him, you will be cast away. :And you shall not
worship. :To a nation. To you

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And who is God who will deliver you from my hands? ?Who is this?

Verse 16

To the king Nebuchadnezzar. Why is his name mentioned? Is it not so that they said to him: If you accept your decree against him, to give him a gift of sin and of Arnonium and of Golgotha, you will be king over him; if you profane the Holy of Holies, then you will be: Nebuchadnezzar is a base man in his eyes and a despised people.
We will not be ashamed.

Verse 17

:He is able to save us. He is able to save us from all evil. His hand
will save. His hand will save the king from the slaughter. From Aton Nora. And from

Verse 18

And he said, "No. But if he does not want to save his body, let him know that I am yours."

Verse 19

:Fill me with anger. Let's fill ourselves with anger.
They drank: and my nose was filled with tears. And the face of his face was covered with fire and his heat was warm. To Athens. To the scolding of the ram, one seven times, on my hand, a breast to Mesiah. On one of the seven occasions when he was blind, he was blinded until he reached the edge of the water, and if he were blind, he would be blinded seven times, as he was blinded: for the sake of the world.

Verse 20

And to the men of might, who were in his army: and to the men of war, who were in his army. He said to his cap.
He commanded them to forbid them, because he saw that they were strong enough to torture him severely, and he said: They are mighty men to him, and he commanded the mighty men, who were in his army, to forbid them.

Verse 21

:I will go. People are coming.
:They wrapped him in their robes. They bound themselves with their garments.
Patshon and Kerbela were among the royal robes that they had, and even though they were brought before Nebuchadnezzar to be judged by the judges of his death, they did not change their robes to humiliate their greatness. From where they taught the wise, the government that was strengthened in the hour of danger, Adam does not sleep from:
And he is in a state of mourning. This is an example: "And David is in a state of mourning" (1 Chronicles 15:27)
And he was lifted up to the level of a terrible mountain. And he was thrown into it like a burning furnace.

Verse 22

:Every one received judgment. Every nation that obeyed the king's commandment was strong.
:And Athens will be afraid of this. And the ram was very much removed.
Go, my lord. These are the mighty men who bound Hananiah, Mishael, and Azariah, and sent them to the city: Lachish: the city
of the enemy, which was a terrible place. He burned them with the power of the fire.

Verse 23

:folded. tied

Verse 24

He was stunned
and stood in a panic. :And stood up in panic.

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:They are concerned and say. They are concerned and say to the king
:The king will stand. The king's word is true.

Verse 25

:They are walking in a terrible wilderness. They are released from their prisons and walk in the midst of the fire: And I
was not a prisoner in them. And a prisoner did not live in them: And I was
satisfied. Four and four were lighted.
Like the Son of God. Like the king I saw in my days with Sennacherib when his chariots were burned, as it was said, "And he shall be in the camp of Assyria"
(2 Kings 19:33), and Nebuchadnezzar was there, and ten of you escaped, who escaped: of them

Verse 26

the Nearing the time of the plague, a terrible horse approached the gate of the courtyard that they had entered, to speak with them; and from the beginning of the plague, it was clear.
:Those who are far away
They went out and came in, and he did not tell them to go up and come in. From the place where he measured it, the flood of the cistern of the camp was poured out:
and it was leveled to the ground, that they would not be able to go up.
They are still in trouble. Even though they are confident that a miracle has been done to them, their hearts are not filled with contempt for the
kingdoms: to go forth without a brush

Verse 27

To the top of the first pillar, which was not counted, were: Adargazaria, And they shall be gathered together. Four nations shall be gathered together.
light: Datbaria, Gadabaria, and Tiphia, the warriors of the army whom Shebib the man killed by throwing them: Hananiah and his companions into the
Hazain the visionary, to the hero. We
see these people, Ananias and his friends, who were not controlled by the devil in Geshem. If the devil did not
control their body: Geshem. Body in Aramaic, and there are many rabbis in this book quite

And the hair of their heads was not burned. The hair of their heads was not burned.
:They have not changed. They have not changed in appearance:
There is no evidence of arrogance. There is no corruption among them.

Verse 28

:Alas, Nebuchadnezzar. Nebuchadnezzar cried out: "My
gods have been destroyed. In whom they trusted."
And the word of the king was changed. And the word of the king was changed, and it was not fulfilled.
:And they loved their own flesh. And they offered their
bodies to their gods. I offered them to their gods.

Verse 29

:Shim Taem. As the saying goes: They apply a law.
He will say, "Peace be upon you." If he says, "I am mistaken," it is as if he said: "The matter is a matter of shame." quite
:Likewise. Members, as if to say: He will be divided into members
It will be equal. Ashfa Yosham :Navally:
I can save her like this. Who can save her like this?

Verse 30

And he raised them. :Succeed. Succeed.

Verse 31

King Nebuchadnezzar to all the peoples. This is the copy of the letter: King Nebuchadnezzar sends peace to all the peoples.

Verse 32

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:I am ahead of Eve. It is good for me to say

Chapter 4

Verse 1

:Shelah was my home. I was his.

Verse 2

And they scared me. :And they entered me. And they were upon me.

Verse 3

Verse 4

Verse 5

:And at the last. And at the last he was brought before Daniel: As for my God. The
worship of the stars is in Babylon, but her name is, she shortened her name for the language of her wisdom, she is among the nations.

Verse 6

And every secret is not violated, nor is it taken from you. And every secret is not for you.

Verse 7

Verse 8

:The oak grew and spread. The oak grew and strengthened and grew
strong: It reached the sky. The sky reached

Verse 9

:The sky is clear. Its wings are
beautiful: and its mouth is not round.
Its fruit is abundant, and in it is food for all living things. Food for a prisoner.
:Talle. To speak of
shadow :Yidron. To speak of a generation and a night.
:He will be fed. To feed the tongue.

Verse 10

:You were a prophet. I was a seer.
And behold, an angel who lives forever and ever, holy and :And they are a city and a sanctuary.

Verse 11

:Call a soldier. Shout with
might: :Glory to the oak. Cut off the
oak: :Find its branches. Sing and tear off its branches
And he spread his wings. They scattered his fruit.

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:The animals will be scattered from under him. The animals will be scattered from under him.

Verse 12

:The root of his roots is in the place where he was born. But the root of his roots is in the place where he was born.
And in the forbidden land, he is bound with iron and iron. As the saying goes: Put his feet in iron fetters, as they give strength to a horse that is given strength: so he is bound in the dust, as I have bound him with fetters: in the
field. In the grass of the field, as the saying goes: In his brother, that he may not move from there:
he will be trampled. May the servant of the Lord, to speak the language of
immersion: share. Share

Verse 13

:And seven more. Seven years
:They will exchange my blessings. They will pass over him in this region.

Verse 14

And because of my hands that are anointed with holy water, it is the first that they cut off the branch, Ask. Cut. calling it:
Ask: Until you speak. As it is
for the sake of: I will know life. That all life may know
that I will run. It will be satisfied. And for my sake

Verse 15

:Pashto. Solve it.
And you will be able to: and you will be drunk.

Verse 16

:Daniel, my lord. I am astonished and
silent. :And I will consider it. And his thoughts
:It will scare me. He would be afraid to solve his dream,
Mary. My Lord, the wise men said (to him): Mary had a dream about your enemy, the Holy One. He fixed his eyes on the Holy One, the Holy One, and said: This dream will come true about your enemy. And if you say to Nebuchadnezzar, "And did not Israel hate him, perhaps he would curse them?"
: To your value. To your difference, as in "And it shall be your value" (1 Samuel 25)

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

"I am lying on Mary the king's bed. When my lord the king arrived

Verse 22

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by the sons of men. :And you will be persecuted by men. And your enemies will be persecuted
:They will anoint you. They will baptize you.
And seven years shall they be renewed. Jesus said: The remnant of the house of the sanctuary, which was destroyed, was built in seven years :)
Kings 1:30

Verse 23

And my hand said, "And go." When they said to the one who had laid the roots of the tree, Ilan, and this is the answer: Your kingdom is yours:
you have arisen. The kingdom stands for you, your end is that your kingdom will return to
you: from my hand you will know that my hand rules over heaven. Later you will know that the highest are in control of the world.

Verse 24

:Be a king. Truly you are a king, listen to my advice.
:Malchi. I have counseled you, as in "I will counsel you" (Numbers 24:14) "I will counsel you" (Onkelos translation)
:It will be better for you. My advice will be good in your eyes to hear from me.
:And you have sinned in righteousness, and your neck is broken. And you have sinned in righteousness, and your neck is broken from above your neck.
:And your transgressions are covered by the gift of the poor. And your sins are covered by the mercy of the poor.
Behold, you will long for your peace. But you will have a long stay for your peace, that evil may not come hastily. And what did Daniel see to
give good advice to Nebuchadnezzar? When Israel saw the poor who had been exiled returning, he opened his treasures and sent them
out Open them, and give them advice to help them. He said: Poor people, those whom you have freed are hungry, feed them!
every twelve months.

Verse 25

:Prisoner of Meta. All the solution came to Nebuchadnezzar

Verse 26

:He was walking. He was walking.

Verse 27

Is it not so? He heard the poor coming to the door and crying out, and said: What is this noise of tumult in my ears? His servants said to him: These
are the poor for whom you have appointed a time of their prosperity. He said: Had not Babylon been destroyed and destroyed, and had I not
spent my treasures in the care of the poor, how could I have built all the palaces? For now I do not care for them. Thus did my rabbi teach,
and I will be alone in my sorrow.
:And the scoundrel.

Verse 28

Sarah Minach :Od is very full in the mouth of a king, a testimony from you.

Verse 29

: They were persecuted. To speak the language of exile.

Verse 30

:Saffat. The cut fell on him.
: His body. Vultures
grew all over his body. :His hair is like many eagles. His hair is like my wings: :and
And his claws are like a bird's. his claws are like birds.

Verse 31

:And you shall gather a day. At the end of the days that he had gathered, at the end of seven years
you shall take it. I will
give it to you again.And he who makes me know will be good to me. And I will know

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And I have blessed the Most High. And for her ascension, a blessing.

Verse 32

They all thought. Their masters said: The island of Hiraga is like a speck of dust visible in the sun (day:20): and its will is done in the firmament of the
heavens. And as a servant of the host of heaven, so shall
he be anointed with his hand. He will be angry with her. And not: And not I myself

Verse 33

:In due time. In due time
And to the glory of my kingdom I have :And I will cherish my kingdom.
returned: and my glory. And my face
shall be lighted, and my multitude shall see. And my counsellors shall be my counselors, and my ministers shall seek and desire my return: But I have spoken.
:You have prepared. And I
have prepared the rest of the first, and you have added to me, said his chiefs (Shabbat The rest was added to me. And greatness yyyyyyyy
and a goat tied on his head: Ken.) He rode on a lion

Verse 34

:And his ways are judgment. And his ways are judgment.
:And he that walketh in pride shall be brought low.

Chapter 5

Verse 1

Belshazzar is king. His son was, and he reigned afterwards, Avel-merodach, who reigned under Nebuchadnezzar, and also (he was): his son was a servant to Nebuchadnezzar, a
great breadwinner. He ate a great feast. It is mentioned in the book of Josephus that he fought on that day with Darius the Mede and Cyrus and won the battle, and in the evening Esau drank, as Isaiah prophesied concerning him: "The wine of the slain Zepho the Zephith shall eat and drink; the mighty men shall rise up and be glad" (Isaiah 21:5). In the midst of the drinking feast his enemies returned: and they fought against the city and captured it: and he took
a thousand of the spoil. As against a thousand men there was a drinker of wine.

Verse 2

:He said with a bitter taste. He said with the advice of the wine that he would get drunk.
: To be. To bring forth, my
hand is poured out. Shehutsiya: :
To exile. To the king's tongue in the Aramaic tongue, as it is "And the exile dwells in his shadow" (Nehemiah 2:6)

Verse 3

They were. They were brought.
They were released. They were released.

Verse 4

Verse 5

:They blew: Finger. The fingers of Adam's hand came out of the sky.
And his example is in the mask of Yoma: Ashta is brushed with To receive a head. Opposite the menorah, as in front of the Shulchan,
gold (Yoma 37).

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On gypsum. On the plaster of the wall of the house, as it is (Isaiah 27:9) "like crushed limestone," and it is: like gypsum

Verse 6

:Zivhi Shnohi. His titles have changed upon him.
:And I will watch over him. His
thoughts and the incense of his grove are left. The region of his loins is opened, for his loins are empty from the heat of fear and his girdle is opened.
left. And :And the incense of the censer is
his thighs are left. And she
rides. Knocking. Knocking and pounding Yes, yes.

Verse 7

: In a soldier. In
strength : To exalt. In a
council : It is written, "Dana." It is
written, "He shall wear purple." As the judge of the
firstborn, "And he shall be
exalted." "And he shall rule in a kingdom." "He shall rule in a third of the kingdoms."

Verse 8

:We will rise. We will gather.

Verse 9

:Sagia is scared. The crowd is scared. :They
are confused. We are in a hurry.

Verse 10

: The queen wrote to receive the king's message. The queen, having heard the words of the king and his servants, went to the banquet house in

Verse 11

:I was a man. There is a man in your kingdom who has the Holy Spirit in him.
:As the wisdom of God. Angels: He
established him. He made him king over all.

Verse 12

:Every body and soul. As for me, in whom the spirit is left, and the knowledge of wisdom is in him, and he declareth mysteries:
and he poureth out incense. The secret of all secrets was found in him in Daniel.

Verse 13

Verse 14

Verse 15

Verse 16

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:To be able. If you are able

Verse 17

And your disgrace. Your
generations: Later, give. Later, give.

Verse 18

Verse 19

:I was an army. For whom was there a
desire :He was a friend. Life

Verse 20

And he lifted up his heart: and he lifted up his hand to his belly. :to
move. To condemn: to put
down. To bring down: to
take away his testimony from him. To remove it from him

Verse 21

:Disturbed. Expelled

Verse 22

You know. All the people of Asher, you know all this that will happen to your fathers, and it will be to All received by me every year
you: Fear before the Holy One, blessed be he.

Verse 23

Verse 24

We will send a hand. Yes. :Shalih Passa Di:And
he wrote a letter of the law. And this is the letter that is written:

Verse 25

Verse 26

Mena Mena. Mena Eloha, as the saying goes, Mena This is the meaning of Mena Eloha, your kingdom.
And the reward was paid. :And it was fulfilled. Consider the end that the kingdoms of your fathers and his seed have been broken up.

Verse 27

You will be weighed in the balance. You will be weighed in the balance. This is what it means: You will be weighed before Him in the balances and
found wanting.

Verse 28

"Persia, you have spread your kingdom and nation." When it says: "and they spread," two Persians are heard, one: "Persia: your
give it to you! kingdom has been broken, your kingdom has been broken, and I will rest, and I will

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Chapter 6

Verse 1

And Darius the Mede received the kingdom for two years, and gave and took. What were his years? He said to him: On the day that Nebuchadnezzar came to the temple in the days of Jehoiakim (it should be said: Jehoiachin), Darius was born to him (Seder Olam 28). From the exile of Jehoiachin until now, sixty-two years, and he said: It was exiled in the days of Jehoiakim, in the seventh year, to the conquest of Jehoiakim, which is eight. Nebuchadnezzar, Nebuchadnezzar had thirty-seven, forty-five kings, and thirty-three devil-merodach, as his ancestors said, their memory is a blessing in the book of Revelation (Revelation 11:2), two who served Belshazzar, sixty-six And two

Verse 2

Verse 3

:And he went up from there. And he
went up from there: And he went to Ahasuerus. And Ahasuerus gave advice to the three Aphaerites.
We are lost in the matter of the kings, which is imposed upon them to do. And the king shall not be a wicked man. And the king shall not be

Verse 4

Daniel: Daniel. This Daniel: He who
overcomes. He who becomes strong.
And you made me king. The king thought in his heart to set him over all.

Verse 5

They are in the eye of the storm. They are asking for a plot to be found for Daniel in the matter of the kings, that they may be able to tell him:

Verse 6

"But we will not be forgotten." They said among themselves: "We will not find this Daniel
to be a fool to forget." But a plot was found against him against the law of his God, if he could ask the king for a crown of thorns to be cut off for transgressing his law, and he would not keep the king's commandment, and he would say: The plot

Verse 7

:They were impressed. They were used on the king.

Verse 8

:You will be destroyed. We
have been ordered to establish the kingdom. To strengthen the king's religion in all, according to the word of the Lord, who will renew your kingdom
and from another country: you,
and your enemies will strengthen you one by one. If he asks for
anything, I will grant it to him from you as king. My journey
from the king's kingdom: to the lion's den. To the lion's den of the king there.

Verse 9

:Taqim Asra. This law shall stand: That it shall not be
That it changed. That it shall not be changed, as the field of Madai and Pars is:
shall not be changed. That it shall not be transgressed.

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Verse 10

Verse 11

And as many as know :My hand
knows. :And he prepared an opening for her in her upper room. In his upper room
And even though it was a disaster, it did as Solomon had said, "And they said, Against Jerusalem. Next to the Temple,
'Your way is to thee, O Israel'" (1 Kings 8:31).
:And they called her daughter. Arab, and black, and Mincha.
:Blessings on my knees. Kneeling on his knees: All that
I receive is a servant and a body. All that I have done for this is

Verse 12

And they will be scattered. :Relax. Use.

Verse 13

:On the king's ban. On the annulment of the king's ban, which he came to proclaim: He will
establish a decree. The truth of the matter

Verse 14

:There is no king of taste there. No heart or counsel is given to feel upon your cuttings.
:He came to her in confusion. His prayer is broken.

Verse 15

:I have heard the word. As soon as the word was heard
:The man was very wise. He was very wicked in his eyes, and he loved Daniel and was reluctant to kill him.
And Daniel was there, but he refused to listen to her. But Daniel refused to listen to her and said to them: "I do not believe you."

:Bal. I do not know his example, but his punishment is a burning fire, and until the
sun comes he is begging for his salvation, but when the time comes for his prayer to be like a plague, and And even the upper reaches of the sea.
his prayer is thwarted, and he has no opening of his mouth to save him. :To the Holy One, may your blessings be upon his knees.

Verse 16

"But a king will establish them. The king will cut down and establish, not for man to change."

Verse 17

Verse 18

And you will be a sharp stone. And you will be a single stone. In all the land of Babylon there is no stone, for they are bricks, as it is
written, "They were built of bricks" (Genesis 11:3). For it is said that there is no stone in Babylon, and according to the time of Israel,
angels brought it from the land of Israel. If it were to be built first upon the sea, which would cry out to the children of Israel and upon the fire
They were angry with Hananiah and his companions, and the lions were not able to harm Daniel. They did not allow the lions to throw him,
but they were able to rescue him. The king said, "They have a stone and a stone that cannot hurt a man." He cut it, and he was afraid of the
lions, and he was afraid of the lions. He came (other books say) and put a rope over their mouth. He put it over the mouth of
the bull: in his strength. in his nature, that they would not move him
from his place and throw stones at him to kill him.
But do not hate the sword of Daniel. His will cannot be changed, as he said, "They will not do it." He did not do it according to his will. (Other
books according to their will)

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Verse 19

You are a woman. You are a woman.
And he sent a message (Klim Bava Metzia 5:1); thus did Peter Donash decide; they did not prepare before him: a And a push.
message to eat:
and he changed his mind, O my God. He changed his mind

Verse 20

:In the morning light, and the multitude of the Lord in the interpretation of
Jonathan: He arose in the morning. He stood in the morning light, and not in three hours as
the kings of the earth: And the fear of the lions' dens ceased. And the fear of the lions' dens ceased.

Verse 21

Verse 22

Verse 23

:You have not done any harm. I have not spoken an evil word or lie.

Verse 24

:Sagya is good, my God. The great thing is good in his eyes:
And to Daniel. And Daniel he commanded to be taken up out of the den.
He believed in God. He believed in his God.

Verse 25

"I ate it, my heart desires. I was so angry with him."
And they did not go to the place of the great lion. They did not reach the bottom of the pit until the lions had devoured them and all:
their strength was exhausted.

Verse 26

He will retreat. : In the days of Darius the king and all his servants, a decree was issued throughout all the land, Solomon

Verse 27

Verse 28

Verse 29

And in the reigns of Cyrus. The next king was Darius, who was not king but one year, and was killed in battle, as is
written in the book of Joseph the son of Gurion, and they made Cyrus his son-in-law king over them in the midst of them: the
soldier

Chapter 7

Verse 1

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And the first of the things said :In the dream he wrote. Then (the dreamer wrote)

Verse 2

:And it was light. And behold
The four spirits of heaven came forth and sat down. Four spirits sat down, coming from the four spirits of the world: and they fought on the great sea, and troubled it.

Verse 3

:And four beasts. And four beasts: two
kinds of beasts. These differ from each other.

Verse 4

She is like a lion and has wings like an eagle; these are the kings of Babylon before her, like a lion and with wings like an eagle. She ruled for a time, and Jeremiah saw her as it is said, "A lion has come up from his den" (Jeremiah 4:7), and it is said, "Behold, she is like an eagle, she knows and knows" (Jeremiah 8:5).
:Even a branch is plucked off. Its wings are plucked off, this is a sign of its exile: and it is
cast out of the land. For the tongue is cut off from the earth, a sign that the kingdoms will be destroyed from the earth: and for the heart of man. For the tongue is weakness, as "the nations shall know that man is a snare" (Psalm 9:21)

Verse 5

:Back. Other
:Tinna. Shealtah the second from the sea like
a bear. This is a symbol of the kingdoms of Persia that will reign after Babylon, which eat and drink like a bear and are ravenous: in the flesh like a bear
A bear's image. For the bear, as "Diva" is translated, is a wolf, for even the wolf is called the kings of Persia, as it is said: "Therefore you are a lion from the forest of Zeeb, a wolf of the steppes that will plunder them" (Jeremiah 5:6). And for the
shepard, you have established one. And for one side of his stand, a symbol of the destruction of the kings of Babylon, you will give Persia one
year. :She shall fill the mouth with the bones of the goats. Three ribs. Their ribs shall be divided: Three cities shall be in the land of the goats, descending from it and filling it with its people, sometimes swallowing and sometimes spitting out (Kiddushin Hebrew); this is in the mouth between its two sides, sometimes outside its sides, sometimes inside its sides. And I say: Three kings will rise up against Persia: Cyrus, Ahasuerus, and Darius, the year of the house of
Sheba: the flesh of the wicked. The flesh of the multitude

Verse 6

Four gefins, four gefins, and four chiefs. They are the four gefins to whom Alexander the Great divided his kingdom at his death, as it is written in the book of Joseph ben Gurion; This third queen was the queen of Antiochus, and was called the leopard, because she cut off patches of hair on Israel, spotted and spotted: this is from this.

God loves him. And his government will be given to him. :and rule

Verse 7

In my vision of Leila. In another night. The first three she saw in one night, and these in another night, because: She was weighed against the three in Vayka Raba
:And we have iron for him. We have iron for him
:And it is accurate. Accurate and wears the mark.
:And it is terrible. It is forbidden to eat it.
And ten horns. Ten horns. This is the interpretation of the angel (Daniel 7:24), that they are ten kings: who will stand up in Rome before Aspasianus who destroyed the house

Verse 8

And they said, "And they shall shine" (Daniel 2:3), and the tongue of the

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A rabbi's recitation. Proud words, is it Titus, whose wise men said, "Remember us with blessings" (Gittin No:) and we gathered in the temple with boldness of face :to insult and blaspheme

Verse 9

And I will appoint a just man for :But the ship is lifted up. Thrones were cast and they were set to sit in judgment, one for one. Israel, and he shall write a long day. The Holy One of Israel shall sit in judgment upon these kings and upon their daughters, and shall afflict his children: that they may be cleansed before him, to make the iniquity of his people white as white wool. And the hair of his head shall be as pure wool. He cleanses himself of the sins of the servants of the stars and fortunes before him, and pays them all their wages in this world (Leviticus Rabbah)

Verse 10

:I am light. Shell of fire :Light burning. Burning fire :Against and extinguished. Touched and brought forth :Used. To record days Dinah will return. The court will sit before him.
:And the books were opened. The books were opened, the books of the transgressions and the evils which they had done.

Verse 11

:From the voice of the high things that the voice of the high places speaks, the anger of the ancients is like a flame.
:Until the life of the dead is consumed and the love of the flesh is destroyed.
The body of the dead is the heart of the woman. For the heart of fire, he is the husband of Jacob: "And the house of Jacob shall be fire and flesh" (Obadiah 1:18)

Verse 12

And the time of life was given to them, and their dominion was taken away. And the time of the kingdoms was taken away from heaven, and their dominion was taken away. And a time was given to them in life until the day appointed to come to fight: -Gog and Magog (Ezekiel 38:3)
:Long. The condition

Verse 13

:As a man has come. He is the Messiah, the King:
And the Ancient of Days. He will sit in judgment and judge the nations from the beginning. He has come.

Verse 14

And he will love power. And to him the Son of Man will be given the government of the nations. His blood is life, and Israel is blood: as the Son of Man over those who are humble and innocent: but he will not be able to endure. No torment

Verse 15

The language of my soul is "for it is known" (Exodus 22:33), and the language of Aramaic and Hebrew is similar to it. :As if: He was anointed from within the depths of Kiryatah :In his body he was judged. Within him he was taken, his peace was restrained, as if: My soul was terrified within the body from this dream

Verse 16

You approached one of the Kamayas. I approached one of those who stood there before the Ancient of Days. The angels: They were called Standing, as it is said (Zechariah 3:7) "Among those standing," because they had no wings, and I asked the truth from him. :And he set a pillar of stone.

Verse 17

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: Four queens. Forty kingdoms

Verse 18

Israel will be struck by the kings of Harbiyet And they shall receive the kingdom of the Most Holy One.

Verse 19

:Adina, you have come to the right place. Then I wanted to stand on the right side of the four-legged animal.
:It was a second time since the last time she was born. If she had been a second time since the last time she was born, she would have been a third time since the last time she was born.

Verse 20

On its face are three of the heads. And they fell from before, and fell.
And the light of the Lord came, and his eyes were upon him, as it was written in the book of Daniel (Daniel 7:8) :And the horn was low and they looked at him.

Verse 21

: -The vision was. In my first dream I told you about it (Daniel 7:18)
:They are holy. The people of Israel

Verse 22

And Dinah will be dear to the saints of the Most High. And vengeance will be given to them from among them.

Verse 23

"So he said. Thus answered the angel who interpreted the dream to me."

Verse 24

:And the ten horns. And the ten horns which I saw, these are the interpretation thereof.
:Mana kingdoms. Of the signs of the
kingdoms :And last shall they arise. And last shall they arise, which is Titus

Verse 25

:To the side of Elah. For the sake of
her highness and Israel he will oppress and oppress: And to the holy of holies
of the Most High he will be troubled. He will think in his heart to go beyond all their feasts and their laws. And he will consider for them times and laws. And he will pass over again. The end of the seal is this, as it was said to Daniel, "The words are sealed up and sealed up forever and ever" (Daniel 12:4), and the beginnings are determined by each according to his knowledge, and the ends are complete. And it is for us to open it even as I saw written in the name of Rab-Sa'diah: They are a thousand and three hundred and thirty. And five years is said at the end of the book, "Blessed are those who wait and wait" (Daniel 12:12); and the time is extended until the time of the sea from the day you came out of Egypt until two times and a half, and it is said that the hours are four hundred and eighty, from the first sanctuary to the first mountain eight hundred and six, and the time of the house being built, and four hundred And the ten days and a half of this time are four hundred forty-five and three hundred and thirty-five. These are counted from the time the sacrifice was taken away until the sacrifice of the sacrifice was returned to its place, and it was taken away six years before the destruction; and the end of the vision is in this book. And there are still six who bring forth the vision. To calculate this, "I hid Esther: My face" (Deuteronomy 3:18) "I hid Esther" in the gematria is one thousand three hundred thirty-five.

Verse 26

We will sit before the place: and we will judge. :And his kingdom
will be established. And he will rule and reign, and his kingdom will be removed from the heavens.

Verse 27

:And they shall be astonished. They shall be heard of his commandments, and of his works.

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Verse 28

:Until now. Until now:
My thoughts are wrong, they terrify me. My many thoughts terrify me.
They changed: and my face changed. You saw my beauty and my glory: in my heart you
envious. were amazed. in my heart you were

Chapter 8

Verse 1

In the third year. After the first vision, after the dream that was said to her in the beginning of her illness, she appeared to me: It was in the first year of Belshazzar (above 7:1)

Verse 2

:On the river named Oli. On the river named Oli

Verse 3

:And the horns. A reference to the kingdoms of Persia
and Media, and one of them is taller than the other. An allusion to the Persian kingdoms, which were greater than the Medes, whose kingdoms were not but one year, as it is said (Lakman 9:1) "In the first year of Darius the son of Ahasuerus, of the seed of Medes,": and we set it in the order of the world: we do not set it a year in our records, except this
alone: and we set it high above the earth. Later. The hint is that the Medes will be replaced by the Persians.

Verse 4

Verse 5

:I would understand. I would be able to do
it :Bird. Hairy
:And it touched not the earth. It was as if it were leaping through
the air: A ray of vision. A ray great to the sight of the eye.

Verse 6

Verse 7

:And he was angry with him. And he fought with him, for his tongue is like bitter anger.

Verse 8

:Four-horned. Four-horned.

Verse 9

And from one of them. And from one of these kingdoms: One
horn shall come forth. The kingdoms of Titus shall come forth from him.
A young woman. Queens are despised and despised, just as Ma'aleh was called a young woman. And this is the case: It was said, "You are greatly despised" (Obadiah 1:2).
:And it grew exceedingly. And it grew exceedingly.
:To the Negev. It is from Egypt that it is in the south of the land of Israel.

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And the land of Israel will be called the land of my people, as it is said, "The land of my people will be the land of the nations" (Jeremiah 3:19).

Verse 10

:Unto the host of heaven. They shall be as the stars of Israel (Genesis 22:17)

Verse 11

And even the captain of the host. He is the house of the sanctuary, whose house is the holy place, blessed be he. The captain of the host is like a spear. The holy place, blessed be he.
And from his right hand the tyrant was raised. And by the hands of his great forces and his troops he sent to Jerusalem against the tyrant whom he sent there: Nero the emperor, the commander of his army; as his great men had said, let us remember them for blessings in the temple of Gittith and in Goreion.

Verse 12

And a sheaf shall be given upon the altar in the Passover. And at a certain time it shall be given to the altar to be burnt in the Passover, which is a strange work. As it is said that there is a strange work, the law of the altar shall be given in Jerusalem. And therefore it is to
This book is called "The Wisdom of Places," which is said, "Until when will the vision of the Tamid and the desolation of the land be revealed?" (Daniel 1:11) :8:13), and it is said, "From the time the abomination was removed, and the abomination of desolation was cast down" (Daniel 12:11): And it came. Time, as it is, "It came not to pass that man should be on the earth" (Job 7:1):
And the truth of the land was cast down. The law of the truth of humiliation

Verse 13

:One is holy. One of the angels: And he said. That
angel to my friend. O mount Thebes,
this is the second: to my friend, my friend. And Jonathan the son of Uzziel translated it in the book of Samuel (1 Samuel 21:3): "Kesi and Tamir," as in "For the word of the king shall be wonderful" (Deuteronomy 17:8). :Almon, Almon of the unknown, a name that is not interpreted, what is it and what is its name
To the one who speaks. To the angel who speaks and cuts off branches, and the appointed host will be given over to the one who speaks in the wilderness.
:
Until when will the vision end? This is the one who is determined to be a destroyer and a thief whose fate will be given under him. The desolation of Shem is a work of the stars, which is like a stone, and therefore it is called in this book by the name of the place of standing, as it is said until the vision of the desolation and the desolation of Shem, and it is said (Daniel 12:11) "From the time of the removal: the desolation and the abomination of Shem reigned."

To be dumb and silent, as in "I will make them astonished for a single hour" (Daniel 4:16), "And I will sit there seven days, seven days, seven days in the midst of them" (Ezekiel 3:15), as in "I will make them dumb and silent" (Ezekiel 3:15).
And he gave the sanctuary and the host of heaven, which he had cast down to the earth, and trampled them under his feet, as it is written above, "And the earth shall be consumed from the host and from the stars" (Daniel 8:10).
And it is as it is said in the place: "He slept and rode on horseback" (Psalms 87:7), and he was sanctified and made strong. And it is said, "And even with the tongue of the sons of Adam, they speak thus."

Verse 14

And the brother passed Until evening, two thousand and three hundred. I saw Peter, in the name of his master, giving him a speech, away and answered, "Until evening and morning, until the evening comes, that evening of which it is said, "And at evening time there shall be light" (Zechariah 14:7); and we are sure that, because "the word of God shall stand forever" (Isaiah 40:8), it will not fail. And I say, because the evening and the morning are as the saying goes, And the second part of the book is a story; and I have heard, who said, "Tameem: One, that this account is connected with another account that Gabriel gave to Daniel to explain to him on the subject: "And the evening and the morning saw that it was said, 'It is true,'" (Daniel 8:22), and if the account does not imply that it is true, why He returned and doubled it, saying, "It is true." And the decree was sealed and sealed up (Daniel 9:24; 12:4), and even he is not revealed in a sealed and sealed tongue. And we will begin to trust in the safety of our king end after end; and when the end of the demand is passed, it is known that and the one who comes after him will leave and demand another way. Yesh to solve evening and morning in the Gimatriya: he erred in his schools, five hundred and seventy and four, And Ood Alphabet, and three hundred Alphabet mountains, and eight hundred and seventy: and four and Marphassan Meaz shall redeem the first redemption, and shall be justified in the sanctuary. He shall make atonement for the iniquity of Israel, to destroy the bands of the slain, and to reckon all this to the end of a thousand, and shall
bring forth the salvation of the worlds in his kingdom. Anointed. For the Egyptians until they are redeemed and their deaths and sixty days from the day the Tamid was removed, and this is what is said at the end of the book, "And when the Tamid was removed,

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"The abomination that makes desolate shall be a thousand days and six months" (Daniel 12:11) It shall come to pass, and it shall not be left, that the king shall come in the days of the LORD, and his anointed shall stand, and shall remove the abomination that makes desolate. And the abomination shall be removed six years before the destruction of the city in the land of Egypt. The image was in the temple, and on the tenth day of Tammuz, it was the day that Apostasy burned the Torah and abolished the Tamid and set up the image in the temple, as he had done in the Tabernacle of Fasting (Taanit 27:). And for six years, as I have written, I did not see anyone who had not completed a full Sabbath without abolishing the Tamid before the altar, as the prophet said. You see, you interpret, in the hands of Daniel, Titus, "And in the midst of the week you shall cease the sacrifice and the offering" (Daniel 9:27), as if to say: the sacrifices shall be cut off; thus is the interpretation of the verse (ibid.). Let us return to the week before the first burnt offering, as the hunt for the burnt offering is directed to Heshbon. Evening and morning, three hundred and twenty thousand from the day Israel went down to Egypt, to be all, to the end of a thousand and twenty five to the day of the judgment of the LORD: twenty and twenty were in Egypt, four hundred and eighty from the day they departed until "the house was built" (1 Kings 6:1); four hundred and ten were The house, and seventy years of captivity in Babylon, and four hundred and ten houses of the second house, give them a thousand and sixty deaths at the end of the days, a thousand and eighty hundred. Go forth from there six years that the scepter is removed before the destruction, that the writing does not number a thousand and sixty deaths but for a time The king removed the scepter, and went up to the number of the evening and morning, and the thousand and three hundred. It is further added in the number, "Blessed is he that waiteth, and shall attain unto the days" (Daniel 12:12). Forty and five years shall remain over the thousand and threescore and ten, and six, saying, according to the first number, the king the Messiah shall go forth, and shall return, and shall be covered with them. They are forty-five years. And Rabbi Eleazar the Clear establishes the secret of his song (by removing it, the whole of the New Moon reading is created): Seventy-six months are forty-two; and he says: The three years that are not counted as a week are not counted. And I found it like this in Yes the Midrash of Ruth, that the Messiah the King will come. To be covered for forty-five years after it is discovered, and from :Seeing from the last readings

Verse 15

From the heavens :And I will ask for understanding. I would have desired that they would give me understanding.

Verse 16

:Among the first. In the middle of the
river: And he called.
Adam: And he said. To the angel Gabriel you are
To deceive the eye. Interpret this vision. Understand to deceive. To
the tongue of thought, as they called it, "Loveliness" (Daniel 9:23). Every place where it is said, "This man is like unto his fathers in their image and likeness," that he is called "this man" is a form, and from where it is taught in the proverb: "He shall laugh, he shall laugh" (Genesis 27:1). And Joseph was exceedingly beautiful" (Genesis 33:6) in the parable "And it came to pass, that he was old: this is the one who is called, the one who is called in five things that a man is worthy of his son" (Etymology 2:9)

Verse 17

:The time of the end. For many days this vision will be

Verse 18

:I fell asleep. To the tongue there is slumber and laziness.
:On my feet. On my feet

Verse 19

:For the time is at an end. For the time is at an end of many days.

Verse 20

To the ascension (Daniel 8:3) And Persia. The two horns are two nations, as I have interpreted. :Kings of Media

Verse 21

The first king. He was Alexander the Great who killed Darius the son of Esther, as Josephus records.

Verse 22

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:And it was broken. You saw it broken.
the And four shall stand under it. As it is written in the book of the dream concerning it: Four kingdoms, which shall stand.
And Joseph adds to his account of his death a nation that Alexander the Great divided his kingdom upon his death among four children. And they were
not the king's sons. :Four heads of a leopard, :and
not in his power. And the latter shall not be like the power of the first king, for they shall be weaker than he.

Verse 23

Israel will be restored to its And after their kingdoms, as the wicked, they shall be destroyed. When the time comes, they shall be destroyed.
former glory: a mighty king will stand before them. He is Titus.

Verse 24

:And his strength was strengthened. And not in might, for they are in destruction, as is explained at the end of the book (Daniel 11:21): And he will
destroy the plagues. And with wonder and miracle he will destroy the workers of the stars: And
he will deliver and make them strong.
He will destroy the mighty ones: And he will destroy many
nations: And with them the saints. Israel of the believers in the Torah

Verse 25

And by his hand he shall be wise, and shall deliver him by deceit. And by his hand he shall be wise in all things, and shall deliver him: and he shall strengthen
himself: by deceit he
shall be wise: and in his heart he shall
magnify himself. He shall be proud: and by his deceit he shall destroy many. By deceit and by deceit he shall destroy many that dwell with him in peace and in safety.
And the prince of the host shall stand up. He shall cast out words from his mouth. This is the interpretation of the dream written to his mouth ("And the
prince of the host shall be
exalted") and without strength he shall break in the hands of a weak calf, whose bones are gathered in his mouth, And never will a hand be broken.
as he who has two teeth in the mouth of Gittith (Gittin No:)

Verse 26

And the evening and the morning appeared. What was said to you in the dream of the Most High is true.
And set it in your heart, for it will come many days. :And you shall seal up the vision. Do not interpret it.

Verse 27

:I was. To the tongue it was and broke, as if to say: I was shocked by this calamity and was crushed.
The king's kingdom. I was a servant of the king of the kingdom of Belshazzar, whom Nebuchadnezzar his father had made king, as it is
said at the beginning of the book, "And he reigned over all the province of Babylon" (Daniel 2:8): "And I was astonished at the sight. And I was
astonished
at the vision."
:And I do not understand. For I am astonished, because I was before the kings, strengthening

Chapter 9

Verse 1

In the first year of Darius the son of Ahasuerus. This is not the Ahasuerus who reigned in the days of Haman (Esther 3:1), for he was the king of
Persia, and this is Darius the Mede who reigned over the kings of the Chaldeans after Belshazzar was killed, as it is written on the wall, “And Darius
the Mede received the kingdom” (Daniel 6:1).

Verse 2

: My understanding of books. I have mastered calculations.
The number of years and body. I was calculating the number of years, and I was convinced of what was prophesied, "For I will punish you for
seventy years at Babylon" (Jeremiah 29:10). I imagined that this punishment was the building of the house, and seventy years were complete in the first
year of Darius the Mede, who had overthrown the kings of Babylon with his hand. Israel

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Nebuchadnezzar made Jehoiakim his servant, and it was the second year of Nebuchadnezzar's reign; and he made Jehoiakim. Go and count from the beginning, and Jehoiakim said bitterly: The first year is the year of Nineveh, the second year is the year of Elah. And even in the fourth year of the world this account was found, and it was written there: in the year of the year and until now it has been found. The death of Belshazzar was seventy years from the day of King Nebuchadnezzar: seven years missed one from the day of Sheba, and I saw that there was still no redemption and completion. Jehoiakim and Oded were one year old in Babylon, and Darius set his heart to take a census, and I knew that I had not the right to count by my mouth, and I understood and gave it to Jehoiakim, but to complete the desolations of Jerusalem, when he had completed seventy years of exile. Zedekiah returned from the destruction of Jerusalem; and there were still eighteen years to come, which was the eighteenth year of the exile.

the To conquer Jehoiakim, as he was written in the Book of the World: Galu in Sheba, Galu in Shemona, Galu in Shemona Esher They were released in the tenth month; and their fathers set aside their memory for the blessing in the Masachat of the Megella of (Megillah 11:): Galu the release of Jeconiah in the seventh month for the conquest of Jehoiakim, which was the eighth month of Nebuchadnezzar; they were released in the second month in the eighth month of Esh Re: for the conquest of Jehoiakim, which was the ninth month of Nebuchadnezzar

Verse 3

Verse 4

:And I will confess. For the sin of my and people, the great and terrible God. And he did not say, "A mighty man." He said: "My servants are like stars, who are amazed at his wisdom, where are his mighty men?"

Verse 5

:And turn away. And we went away, and turned away from your commandments, and turned away from your commandments, and turned away from your commandments.

Verse 6

Verse 7

:To you, O Lord, is righteousness. As if to say: Your judgments and the punishments that you have brought upon him, the judge and the righteous with you
:And we are ashamed of our faces. We should be ashamed of what has happened to us, because we caused it to be as bad as it is today. As if we were seeing it today.

Verse 8

Verse 9

:To the Lord his God are merciful. He did not consume him in his iniquities, for he rebelled against him.

Verse 10

Verse 11

And you shall be upon him. And you shall be upon him, as it is written, "I will not be upon you" (Exodus 9:33). And you shall be cursed: "You shall not be cursed forever" is the curse and the oath. The curse of the covenant that you swore at Horeb, "And it shall be if you do not listen to it and it shall be finished" (Leviticus 22:14), all the curses written there

Verse 12

:As it was done in Jerusalem. Sword, slaughter, and burning of the city, and men oppressed, and they returned to Calvary.

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Verse 13

As it is written in the Torah of Moses. A sign that he testified to his son that if he transgressed the oath, all evil would come upon him: this

Verse 14

:And he was diligent. And he hastened.

Because he was righteous. Because he judged with him. And many interpreted it: The Holy One is righteous in your sight, and righteousness is upon him, who hastens and fasts two years for the number "and you shall bear it" (Deuteronomy 4:25), so that you will not be satisfied with him "for you will surely perish" (Deuteronomy 4:22). "And you shall bear it" in the Gimatriya: eight hundred and five: and two, And they were finally released eight hundred and five years after their arrival in the land.

Verse 15

:Now, O Lord our God, we will confess that we have sinned and rebelled against Him.

Verse 16

:To disgrace. To blaspheme

:To all his surroundings. To all his neighbors, all his enemies.

Verse 17

For the sake of the Lord. For the sake of the holy name that is called upon the house of the sanctuary, as it is said: "The sanctuary of the Lord your hands have established" (Exodus 15:17).

Verse 18

And behold its desolations. And the desolations of the city which is called by thy name, because it is not for the sake of his righteousness: we will make him fall down, and his supplications be good unto us: for because of thy mercy we have heard him.

Verse 19

:Lord, hear his supplication. Lord, forgive
his sins.
Lord of the harvest. Your ear is to his cry. Do not
delay. And do. Your request.

Verse 20

:Upon the holy mountain of my God. To the mountain of the house of God, build it.

Verse 21

:In the beginning. In the days of Belshazzar, as it is written for
her flight: Flying in flight. He flew to me in joy and in flight

Verse 22

:And he understood. And I understood.

Verse 23

:At the beginning of your supplications, a word came out. The truth of the Holy One, your blessing, is upon me to tell you.
:For you are lovely. May the words of your love be with the Holy One, and may you give a heart to
those who understand the word: and understand the word.

Verse 24

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Seventy sevens will be yours. Over Jerusalem from the day of the first destruction in the days of Zedekiah until the second.
Israel will bring the end of their troubles to Titus and Shadob, to the prison of their transgression and to their sin. They will receive and their transgressions
will be forgiven, and their sins will be forgiven, so that the Lord may bring upon them everlasting righteousness and anoint (upon them) the Holy of Holies.
The ark and the altar and the holy vessels will be brought to them by the hands of the King Messiah. And there will be four sevens One hundred and sixty-six
years, exile in Babylon seventy years, and return to the house of the Lord forty-four years: one hundred and ten

Verse 25

And you will be wise from Moshe. From within you will come this word that will come forth at the beginning of your supplications to tell you to know: And you will know
to be wise to restore and build Jerusalem until Messiah the
Messiah, he says. A time will be given from the day of the destruction until Cyrus king of Persia comes, about whom the Holy One, the God of Israel, says, "He
will return and build his city, and he will be called Messiah." And it will be said to him, "Thus says the Lord to his Messiah: 'Send and build.'" (Isaiah 40:1,13)
And my exile "For Cyrus and Gov, he will build the cities of seventy
sevens. Seven sabbaths of completeness will be in the exile before Cyrus comes, and there will still be three years left, but from that time on, the seven will
not be completed. In the first year of Darius the Mede, Daniel stood up, as it was said, and this vision was fulfilled, and it was fulfilled that Jehoiakim should
be taken captive. From the time that Jehoiakim was taken captive, he went out to the destruction of Jerusalem, and there remained five and two years. It is
the year of thanksgiving (Yoma 54), they are fifty-two years old: fifty-two years no one has passed by me

:From the day of the plague until the restoration of the days of Cyrus. There were seven desolations and three years.
:And in seventy-six years you shall return and build it. The city with its ramparts and its moats: and a moat. They are moats
that surround the wall to strengthen the city, which are called Kaaba in the La'az and in the rock of the times. And the days of the times shall be
in the rock and in the wilderness, because in the service of the kings of Persia and the servants of the stars they shall be oppressed with hard
service, and even according to their number threescore and two weeks, and four years shall remain from the eighteenth week, which shall begin to be.
sea Swallowing three years into five
And the second time, the exile, they did not count as they were for forty-four years, according to me, they did not count as they were, except when
their times were interpreted as seventy. And behold, Moshe was found, who, after his illness, began to count seventy-seven times, and he
And their judgment, not a manna but sixty and nine, but a single week divided from its portion to that place and from its portion to that place, :and he remembered
not but the complete sevens :and in the rock of times. In the rock of
times shall be those times

Verse 26

And later. Those seven :
:You will know Christ. You will kill Agrippa, king of Judea, who was ruler in the days of the Perdition: And he is not. Like
him and not: Christ. He is not but a great
and great and holy king.
:And the city and the
sanctuary. :He will destroy the people of the land. Titus and his companions are over them.
:And they shall be cut off with a flood. And they shall end in a curse and destruction, which the power of his kingdom shall wash away by the
hands of the Messiah: And until the end of war. Gog shall be the
city: He that maketh desolate places. He that maketh desolate places

Verse 27

And the man of the covenant made a covenant with the rabbis, seven times one. For the rabbis, for the ministers, as it is said, "And all the king's rabbis" in the
book of Jeremiah: Jeremiah 33:13.
Israel :And he made a covenant with the king. Titus made
a covenant with the king for seven years. He made a covenant with the king and for seven years he made a covenant with him, and in the midst of the seven
years he broke his covenant and became the one who said in the first vision, "And for seven years he made a covenant with him, and he destroyed
many" (Daniel 1:11). :8:20), from the midst of the wilderness he
will destroy them, and on the wing of abominations he will make them desolate. The name of the one who hates the work of idols and idolatry is, as it
says: And on the wing of the one who sits on high, among the abominations and idolatry he will make the one who is desolated, the work of idols and
idolatry, which is silent as a stone,
like a wing. For the tongue of the high one, As the wing of a bird
flies, and its wings shall fly, it shall fly upon their foreheads. And it shall be watered from the kingdom of abominations until the day that And until the end
it shall fly upon it: and its wings shall fly upon its foreheads in the days of
the king Messiah, and it shall fly upon its foreheads. It shall rise up and come down like a lion that is slain (Isaiah 10:22) upon the work of the stars and the
constellations: and upon its workers

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Chapter 10

Verse 1

:And a great army. And for a long time it will come.
And to him that understandeth the matter, he shewed And understand the matter.
me the vision, and understood it in a vision. And to him that understandeth it in a vision. And this is not the fruit of the tree, which is spoken of as "if you knew it" (Job 34:4), but rather as "the fruit of the tree is in the mind" (Tehillim 5:2), for you: the taste is like the taste of the house, and its interpretation is like the understanding.

Verse 2

י I was a mourner. When Cyrus the Great abolished the kingdom of the house of Sheth, he commanded to be strengthened and restored it according to the writing of the king and the shemesh of Safra, as it is written in the book of Ezra (Ezra 4:8). Judah and Benjamin: Rehum Baal, because of their taste
Three weeks. They are twenty-one years old, eighty-one years old, from the first year of Darius the Mede, who took it into his heart to count seventy-two years of exile, as it was written, until the second year of Darius the Persian (Ezra 4:24) the son of Esther hid the house. And the remaining three years I did not know them in their presence. He began: to fast, or to take the oath of his fast three years after the building.

Verse 3

Bread of delights. A clean loaf, as Onkelos interpreted "the garments of Esau, the pleasant ones" (Genesis 27:15): "I will quickly"

Verse 4

Verse 5

:To wear mud. In mud clothes
stones. :In their bosom is a garland. In their girdle is a chain of pearls. All their tongues are set with a chain of gold and precious

Verse 6

And his glory is like Tarshish. His multitude spread their memory to bless him in the slaughter of the slain (Ex.): His body was two thousand furlongs, as the breadth of the sea whose name is Tarshish, which is the sea of Africa.
:Cursed. Clear and refined and golden: Like
the sound of a flock of sheep. Like the sound of a flock of sheep, many, whose voice is heard far away.

Verse 7

And my angels And the people who were with me said, "Our great multitudes will remember us with blessings. They are the feasts of Zechariah."

(Megillah:3) But great fear fell upon them. Their ancestors said, "Our remembrance is for blessings" (Berachot 6): "Even through the fountain :Adam does not see a thing that is a spring from his body, fortunately for him that the sky sees him, and so

Verse 8

You have poured out upon me a curse. To curse, and the way of the call to speak is like this, as it is (Jeremiah 5:8) "Horses: they are the ones who

Verse 9

:fell asleep. Out of fear

Verse 10

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:And you stirred me. As Adam stirred the sleeper to wake him up.

Verse 11

:A man of beauty. A man of purity: By
your standing. By the standing of your feet:
I will send unto you. I will send unto you from the place of trembling.
You have departed.

Verse 12

And I came in thy words. I came in this mission in the way of thy words. And many of them preached in the tabernacle of the day: And I came within the veil upon thy hand, that I should be cast out from within it (a great day.)

Verse 13

We will fight against my feet in the sky, when the kings of Persia ask for your help to make you slaves. My mountains are Standing opposite me.
ten and twenty days old, and they stand against me.
:The chief ministers. As if to say: The chief ministers, the chief of the rich: And I was left
there. To silence the king of Persia who rides in the sky

Verse 14

:For there is yet a vision. To tell you what has not been told you, and it will come again in the many days that are set for the time.

Verse 15

Verse 16

My axes are turned against me. If the heads of all the limbs of the trees are stuck in the holes of their seats and are turned around: among you,
like a thorn on a branch in the hole of the thornbush. My axes are turned to be shaken from their place because of the multitude of snares and terrors.

Verse 17

This is my Lord's servant. He speaks for himself, and for your angel he says, "My Lord, as you say, 'Your servant will be able to speak
to your people.'"

Verse 18

Verse 19

Verse 20

And I know that I will eat, and when the time of Antiochus the king comes, I know that I And now I will return to fight with the Persian king.
will go out and he will gather, after three or four years for the building of the house, and that Alexander the Great will stand firm. For
although Israel was a slave to the kings of Persia in the days of the sea, the service of Noah was given to the Holy One, the Most High, for
he had mercy on them, but kings served them and did not oppress them, because: John cast a burden upon them.

Verse 21

The inscription is true. The district police and the truth are. And there is no one among all the higher ministers who strengthens me to help me
in all these things, for they are both

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Chapter 11

Verse 1

And I was in the first year of Darius the Mede. In the fall of the kingdoms of Babylon and the beginning of the kingdom of Media and Persia, and the princes of Media and Persia are asking from the place to lift the burden of their reign over you, I am Gabriel: I stand as a support and a fortress to Michael, your prince.

Verse 2

Here are three more kings and a body. Our ancestors remembered him with blessings, as they said in the Seder Olam (Chapter 28): This is Cyrus, Ahasuerus, and Darius, the king of the house, and what is the meaning of the saying, "My four sons?" "My four sons are from me." However, in the book of Sefer Yosef ben Gurion it is written that Cyrus had no son, the king of Ahasuerus, before the king of Ahasuerus. And he
called it shameful, and
strengthened it. And Darius in his tenth year made all his kingdoms to fight with the kingdoms of Greece.

Verse 3

And a mighty king stood up. In Greece he was Alexander the Great.
sea: And he did as he pleased. In Darius the king of Persia, he would kill him and receive his kingdom, and the Persians would become slaves to Greece.

Verse 4

And when he shall stand, his kingdom shall be broken. And when the multitude shall be strengthened, and he shall stand in his strength, his kingdom shall be broken, and shall be broken, and shall be scattered toward the four winds of heaven. As written in the book of Ben Gurion, who divided his kingdom into four heads from his family, the four heads were the heads of the leopard that Daniel saw, "And the light of life behind me was like a leopard" (Daniel 7:6) "And there were four wings, like a bird flying on high, and four heads were the heads of life", this symbolizes this in the east and this in the west. In the north and this in the south. And so in the first vision, "And it shall ascend, and the four quarters shall be under it" (Daniel 8:8) and the horn of the great bird shall be blown.
And not after him. And the government will not come to his sons, but to the sons of his family. His rear will not fall except on the tongue of his sons, and therefore he says (Amos 4:2) "And I will bring you into the cold, and your rear in the boats: fish," and Jonathan interpreted them: "And they shall be built, and they shall be built in the fishing net of hunting." And there will be
no kings who will be as strong as Alexander. :And not according to his parable, but
according to his parable. :For his kingdom shall be divided into four parts, some of them, and others only of them.

Verse 5

And the king of the south shall be strengthened. The head that shall reign in the south shall be strengthened from the head that the king of the north shall oppose, and from his servants:

Verse 6

:To do righteous things. She made peace between him and her fathers, and she
did not stop, and she was not afraid. And the king of the north shall take her, and her fathers, and her mother, and she shall be strong in all her troubles: and
she shall not stop. Her enemies will not be able to stand (and her fathers will not stand) before her, neither will they be able to stand: the mighty men of her power: and
she will be given into the hand of the king of the north: she and her enemies and her children. He is her father.

Verse 7

:And the root of its roots shall stand. The son of Joseph shall sit upon his throne in the kingdom: And
he shall come to the army. To the king of the north: In the
stronghold of the king of the north. As the saying goes: In the cities of his stronghold in his fortresses
:And he did unto them. And he prospered in them.
:And he will strengthen them. And he will subdue them.

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Verse 8

:Their princes. Their ministers

Verse 9

And he came into the kingdoms of the king of the south. The way of the kings of the king of the south, which was my father's father, shall return to his land, and shall be: from Egypt, as it was said to him, "In my return he shall come out of Egypt" (Daniel 11:8)

Verse 10

And his sons. The king of the north will be destroyed.
And he went to the land of the Negev. And the land of the north shall be desolate. The son of Sheol, the king of the north, shall come and sweep :And come, come. As it is. it away: and he shall sit down and be quiet. The king of the
south, even unto his fortress. A city of his fortresses.

Verse 11

And he fought with a people. :And he was
grumbling. :And the multitude was given. The king of the north's shell was in his hand.

Verse 12

They resolved in their hearts to become men in battle. :And the king of the south was very proud, because :And he had captured thousands.
Many were in the army of the king of the south:And he did not dare. And
in spite of all this, the victory of the war would not be his.

Verse 13

Verse 14

Israel and the sons of the Pharisees of your people will be married to stand in a vision. I saw in the name of Rab Saadiya that these are the Pharisees: and you helped them.

Verse 15

He will be in battle. :And with them his
chosen ones. And there is no strength to stand. Because of the king of the north. And even by the mouth of Sheesh, and by the mouth of the twelve tribes, he shall be left, a way of calling to speak: Thus in this tongue, as it is said, "Her enemies, and not her kings, shall call her" (Isaiah 34:12)

Verse 16

And it came to pass, that the king of the north came to the king of the south, as he desired.
:In the land of the Saviour. In the land of Israel
And it consumed the land with its inhabitants. :And it was all in his hand.

Verse 17

:And he set his face. The king of the north shall come in force with all his kingdoms against the king of the south.
:And they shall be with him. With the king of the south, and with them shall the king of the north fight in the seas, and shall be delivered:
and the house And she did.
of women shall he give to be destroyed. This is how Israel will be destroyed, "the pride of men" (Song of Songs 1:8), and the king of the North will command his general to destroy it. And I say, that wicked Antiochus, king of Greece, will command his general, Polyphemus, to kill all who are called Jews, as it is written in the book of Josephus: He cut off branches from Israel.

:And you will not stand. His advice is this:
:And it shall not be. The daughter of the women who stood up, and gave birth to the son of John, and separated him from the chief of Israel.

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Verse 18

And you shall take away the shame of the holy place, and the shame of the one who has defiled the holy place, and the shame of the one who has defiled the holy place, and the shame of the one who has defiled Israel, as it is written in the book of Joseph; And they returned to him, and his limbs were burned, and he said in a loud voice, "He is a shepherd, and he

Verse 19

:To the stronghold of his land. To return to the city from its strongholds

Verse 20

And he shall stand upon his throne, and shall be strong upon his foundation, by the river of knowledge, and shall give him the son of Johanan, the son of the king of the valleys, and he shall be over Israel and all the nations, and he shall be the father of kings in Israel, for he shall be a prince and a mighty man: he and all his seed after him, the sons of the Hashemites: and in one day he shall be broken. In a few days you will break their kingdoms, but not by force. Another nation will take them, but not by war. For they will be ashamed and ashamed when Aristobulus and Hyrcanus become jealous of the kingdom.

Verse 21

And then the kings of Esau will be strengthened in their place, of whom it will be said, "You are greatly despised" (Obadiah 1:2), and the Romans will stand up and cast down kings from the Greeks. And he stood on his throne, as if he had been scorned.

Verse 22

And the plagues of the flood. And the heroes of the kings of Greece, who are from their lips, they will wash away and strengthen, they will wash away from their lips: the Romans and they will break and also say a covenant. Even the king of Israel, who will remember the covenant with them, will also be the end of his people, because they (the Romans) will pass over the covenant and will spread themselves over them. As his ancestors said, “Remember them for blessings” (Avoda Zara 8:): “Twenty-two thousand stood up in his tents in the presence of Israel, and he was I will worship him: in vain

Verse 23

And from the partners that he (Rome) will join with Israel, he will do deceit, so that he will not reveal an evil plan. And from the company of those who associate with him he will commit deceit.
:And rise. From his place
:And they were strong. In all the places that surround the land of Judah, in Edom, in Ammon, and in Moab.
In a few days, a nation will not need a great army, because the king of Judah will help him. And therefore it is written in the book: Josephus

Verse 24

He will distribute it to all who accept it, until they conquer it all: with flattery and with flattery: he will scatter it. As he scatters, so he "scatters the peoples" (Psalms 68:3) and is a conqueror of the nations. The workers of the stars and the fortunes, he will consider his plans to seat the heads of his armies in them, until the time when all will be subdued under them. And he will plunder and plunder them. plunder

Verse 25

:And he will not stand. King of the Negev
For they will devise schemes against him. And they will plot against him to bring him down by the hands of bribes, that they may bribe his servants: to betray him, as he has said, and to say, and those who eat the flesh of his flesh shall break him.

Verse 26

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:Peta Bago. His food takes a horse from his shipment.

Verse 27

And the two kings. The king of Rome and the one who made the covenant with Ma'ale (Daniel 11:22), he is: Hyrcanus, who will join his help,
so that he may also help Aristobulus, his brother, the king of Jerusalem.
:To their hearts to do evil. To the sons of your people to do evil to Judah
:And upon one messenger. Upon the kings of Aristobulus they shall be counted as liars, and Israel
shall be destroyed in those days. :And it shall not prosper. Let them be
destroyed, for the time is yet at an end. The burning is to fulfill the sixty-two weeks that are spoken of in this book (Daniel 9:25-26), and that time was in
the days of Agrippa the son of Agrippa, the son of Herod the Great.

Verse 28

And he shall return. The king of Rome to his land, over the king of the south, in great strength:
and his heart shall be upon the holy covenant. To break his covenant over Israel.
And he returned to his land: and he did. As he said: and he prospered,

Verse 29

:For a time. For a time, and it
shall not be. This coming is like the first success of the word, "And the root of it shall stand up, and the stump thereof shall be strong" (Daniel 11:7),
which the king of the north sent against the king of the south, and the latter a second time, this is what we have said, and he shall return to his own land
with great power.

Verse 30

:And they came to him. To fight in
him: armies. Troops:
bands. Romans, troops from the Roman kingdoms who would rebel in him and break his
end. :And he was
angry. :And he returned and was angry with the holy covenant. And he returned to his land to break the covenant of Shecharat with Israel
Israel the holy covenant, and his heart was enlarged and he understood that he had forsaken him and returned and understood about those who had forsaken the holy covenant.
And he will give pure blood, and because of this, he will hate without reward and will divide the house of his teeth, as it is written in the book of Joseph, and they will pour out: he will
be avenged in their nametrust and know that he will deliver, and he will break his covenant from among them and will

Verse 31

And the wicked shall stand up from among them. He shall send his servants and his mighty men to Jerusalem:
and they shall defile the strong sanctuary. The sanctuary of the house of the sanctuary

Verse 32

And they will make a covenant with their friends and will be: Israel, let them be friends with him. And the wicked of the covenant shall be humbled.
rebellious, he will flatter with flattery
Israel will strengthen themselves in the fear of their God, as it is said: They will hold fast to it and not I know his God. And my strength.
forsake it: and
they will do it. Their Torah

Verse 33

And the wise men of the people. Wise men in their own land, like the house of my master, and the wise men of the generations.
They will make it clear to the rabbis. They will teach the Torah to the people of the land and strengthen their hands to hold on to it.
And they were defeated. In their captivity by sword and by flame and by goblin.

Verse 34

: They will help. A little help on the hands of bribery and mammon that will enslave their enemies will help them in their

Verse 35

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And to Laban, to know them, and to deceive them. They will fail to join them. They will fail to calculate the ends, that they may give heart to join.

Verse 36

:And the king did as he pleased. Roman Kings: And he sent forth his wrath until all was done. Until the Holy One returned, blessed be He from Israel. :Because it is hard to do. When you cut it down, cut it down. Because it is as hard as Asher.

Verse 37

And the God of his fathers will not understand. He will not give heart to the Holy One, the God of Abraham, he will laugh: and Israel, the glory of women. The temple of Israel, the beauty of women, will be forgotten.

Verse 38

With him is a covenant. :And to God are the fortresses. To the God of the cherubim, who will be praised: for he will be honored. For he will flatter the servants of the stars and the fortunes, that they may be as the conquerors.

Verse 39

:And will. Buildings :For the fortresses of the unknown God. As the saying goes: For the glory of the unknown God. He who knows: He will increase in glory. The warriors who fear in their hearts to know their faces and to flatter will increase in glory and land will be divided. To them: At a price. In light blood.

Verse 40

And the time of the end. When your redemption draws near, :And the king of the north shall rise up against him. Against the king of the south

Chapter 12

Verse 1

And at the time of the end, Michael will stand. He will be silent as a mute, for the Holy One will fear you, for he will judge himself and say: "I will destroy such a great nation as this in the way of Israel." And it was a time of trouble. In the family of Shel Ma'ala, and in the category of the disciples of the sages: Bazouzei and Bazouzei: D'Bazouzei, as the rabbis said in the Haggadah in the last chapter of Shel Ketuvot (Ketubot Kib:) Israel, :Your people will be destroyed. The kingdoms of Aram will perish, and they will be destroyed. all that is written in the book. This is the reading from the book: All that is written in this book, on the hands of the dreams that are written therein, "Until the time of his life is cut off and he receives the kingdom of the holy of holies of the Most High" (Daniel 7:11,18), all will be fulfilled.

Verse 2

:And many who sleep in the dust of the earth shall awake. The dead shall live.

Verse 3

And the wise. Those who practice the Torah and the commandments will shine like the brightness of the firmament. :

Verse 4

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Verse 5

Verse 6

Verse 7

And like a rod, the hand of the holy people is broken. When the strength of Israel is broken, for "the hand is broken, and there is none to hold back or to let go" (Deuteronomy 23:1).

Verse 8

And I do not know. I do not know what a meeting of the meeting of the meeting and my half is. :
:What's wrong with that? The end of the last calculations

Verse 9

:Until the end. Until redemption draws near.

Verse 10

And we will be united. These calculations :They will be clarified :And they will be joined. There are many among them to understand them
:And the wicked shall be judged. The reckonings, to reckon them not according to judgment, and when they shall understand, they shall say: There is no redemption of the Lord: and they shall not understand. All the wicked and the prudent shall understand. This is the sign when the time of the end comes. :

Verse 11

To drink the abomination of desolation under his feet. A thousand days and sixty-six years are these, and And the time was immediately lifted. this calculation is adjusted with the calculation "evening and morning from the day the atonement was taken away until he returns in the days of his anointing." "Three hundred and ten thousand" (Daniel 8:14) from the day of their exile from Egypt until the last exile: the exile from Egypt was twenty-two years, from the day of their departure until the building of the first house was four hundred and eighty years, the days of the building And were four hundred and ten, the exile to Babylon was seventy years, the days of the second house were forty-two years. Four hundred and ten the Lord removed before the Lord six years, from the day of their deliverance, the mountains were one thousand five hundred and sixty, from the Egyptians until the removal of the Lord, one thousand five hundred and eighty and four, he added to them one thousand two hundred and sixty, the mountains were one thousand eight hundred and seventy and four. From evening to morning in the gymnasium, two thousand and three hundred

Verse 12

Blessed are those who wait and wait. Forty-five years are added to the calculation of the highest, when the anointed one comes, Rabbi Eliezer establishes it, and then he is ordained in the Midrash of Ruth, and then: the clear To cover another who is revealed, and he will return and be revealed. (by removing it, the New Moon is created): and seventy-six of them will be covered

Verse 13

:Go to the end. You will be rid of your worldly home.
:To your destiny. To receive your portion with the righteous
at the end of days. As it is at the end of days. And the right hand should not be interpreted as the tongue of the right hand, for the Lord is the one who is called by the message of greatness, by the command of the united armies, by the uprightness of the army, by the end of the army that is used in the place of the Lord and by the fullness of their strength, as in the verse "And upon it shall be a heap of ashes" (Job 30:10), "He shall rise up and not believe in life." (Job 24:22), "Take away the sin" (Ezekiel 4:9), "They will be destroyed" (Ezekiel Come on. 22:18), "to anoint kings" (Proverbs 30:3), to the right wing (here), (and Rashi's eye is the word of the one who is strong to the right wing, and Rashi's eye is the word of the one who is strong to the left. The word of the one who is strong to the right wing, and you are strong to the right wing, and you are strong to the right wing: your right wing is a vision)